

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].



“Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God” (LEV. 19:31).

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GEORGE A. SMITH.

III.

FIRST MISSION.

ON the ninth of July, 1834, President Joseph Smith, Jr., having organized the High Council of Zion, and attended several meetings of the saints, commenced the return journey, to Kirtland. He was accompanied by the following brethren: Hyrum and William Smith, F. G. Williams, Orson Hyde, William E. McLellin, Ezra Thayre, Lorenzo Booth, Martin Harris and son, Solomon Wilber Denton, Jedediah M. Grant, Jenkins Salisbury, Almon W. Babbit, Seth Johnson, Cyrus Smalling, Harvey Stanley and George A. Smith. The company had a couple of two-horse wagons, a one-horse buggy and an extra pair of horses. Many curious and interesting incidents occurred on this journey, but we have not the space to record them. However, among the number might be mentioned the following, to show some of the difficulties and dangers which were of common occurrence. The autobiography says: “As soon as we rose, the green headed flies, which were in immense numbers attacked the horses; it was a curious fact that these flies would not bite the horses in the timber, but the moment we were on the prairie and the sun was up, they immediately attacked them. They would kill a horse, if he were tied up, in about thirty minutes. The way we saved our animals was, as soon as the flies commenced their attack, for two brethren to run along by the horses, one on each side, to whip the flies, until the brethren were tired out; then they fell behind and two more would take their place, and so on until all were tired out; the last man would then rush the thus lightened team to the timber, leaving the company scattered along to make their way in as rapidly as they could walk. On one occasion I observed Ezra Thayre, a large fleshy man, behind me. I waited

for him; when he came up to me he dropped down upon the prairie, being overcome with the heat, and said he could travel no farther and was resolved to die there. I continued to urge him along for three miles to a little log cabin, where we asked for some water, and were told they had none, and that there was none nearer than three miles; we asked for milk, vinegar or whisky, but they had none. Ezra Thayer then said: 'Madam have you anything in the world that is wet.' She thought a moment, and then replied, 'I believe I have a little buttermilk, though my cow has not been home for three months.' She then brought out a rusty old coffee pot and poured from it about a quart of buttermilk, which was blue and as sour as vinegar; we both partook of it and it saved Ezra's life. We then walked three miles to Mr. Payne's well, and it took several hours to allay my companion's thirst."

"August 4th.—Orson Hyde, Lorenzo Booth and myself arrived in Kirtland, having driven the horses that day fifty-seven miles; two of us walking at a time nearly the whole distance. One of the animals, 'Old George,' was said to be twenty years old. He was so badly spavined and so old that he sold in the spring, before we started on our journey, for sixteen dollars, and after traveling two thousand miles, arrived in Kirtland in tolerable condition.

"Joseph had arrived a few days before us. He received us kindly. I walked two and a half miles to my father's house; as I reached the door, I heard him say, 'Let us pray.' I knelt down outside and joined in the family prayer, they not knowing I was there. I truly felt to return thanks to my Heavenly Father for my preservation, and when I heard them pray earnestly for my return, I could but rejoice to think how soon their prayer would be answered. A report had previously reached Kirtland that I had died of the cholera, though my parents had not believed it."

On the first of March, 1835, Brother George A. was ordained a Seventy, under the hands of Joseph Smith, Sen., Joseph Smith, Jr., and Sidney Rigdon, the latter being spokesman. He was the junior member of the First Quorum of Seventies. On the thirtieth of the following May, he was appointed to a mission to preach the gospel in the East. Elder Lyman Smith, a second cousin, and member of the same quorum, was his traveling companion. Before starting on this first mission, Brother George A. writes as follows:

"I called on my uncle, Father Joseph Smith, and asked him if he had any advice to give me. He replied, 'Yes. Always go in at the little end of the horn, and you are sure to come out at the big; but if you go in at the big end of the horn, you will be obliged to come out at the little.' I called to see cousin Joseph; he gave me a Book of Mormon, shook hands with me and said: 'Preach short sermons, make short prayers and deliver your sermons with a prayerful heart.' This advice I have always denominated 'my collegiate education.'

"June 5.—We traveled twenty miles, and put up with Daniel Allen for the Sabbath, as we had sent an appointment to preach at his house in Montville, Geauga County, Ohio. * * *

"June 6th, Sunday.—We retired early to the woods and asked the Lord to give us something to say to enable us to preach by the power of His Spirit, for we certainly felt our weakness. A small congregation assembled, filling Brother Daniel Allen's house. As Brother Lyman was the older, he agreed to preach first; he was a handsome looking man, six feet high and well proportioned, with beautiful dark hair. He read the thirty-third chapter of Jeremiah, and prayed, gave out a hymn and sang, then preached five minutes. Now came my turn; it was an awful moment! Suffice it to say I talked about fifteen minutes, and it seemed to me that I told everything I had ever heard taught by the elders, and much that I never thought of before; at least, I hinted at every principle which I understood, and bore a strong testimony to the truth of the Work, and sat down confused. The people, however, seemed very well satisfied, and said that we had done first rate for boys."

During the following week, these brethren journeyed from place to place, seeking for an opportunity to preach and receiving such entertainment as the people would give them. The insults of sectarian priests and hardened devotees of their churches were met and endured without complaint, and humble testimonies borne by the wayside and in such houses as were opened to them. They reached Sparta, Penn., on Saturday, and arranged for a meeting in the school-house next day.

"June 14th, Sunday.—At the hour of meeting, the house was filled. I opened by reading the twelfth chapter of first Corinthians. I felt so much embarrassed that I wished I could turn myself into a grain of wheat and roll into a crevice in the floor; but I preached from the third chapter of Acts upon the restitution of all things. The people were much pleased and said they liked short sermons. They paid great attention.

"June 15th.—We started and traveled thirty-three miles. We asked at sixteen houses, without being able to get anything to eat and were often insulted. The road was so muddy that we had to walk most of the way over our shoes in mud and water. We crossed the line into the State of New York, and at the first house were made welcome, and were directed to Father Burdick's, three miles distant in Chatauqua County. We gave out an appointment for the next day, when Lyman Smith preached, and I followed him and closed. We returned to try it again the following day, and I preached, but was so embarrassed I could not see the congregation; it seemed as though a thick fog was before my eyes.

"In the morning we walked on, and at night we had much difficulty to get a place to stay, being refused twelve times, but finally found quarters at about eight o'clock, near Farmersville. On the

road from that place to Rushford, we were very particular to tell the people, where we asked for entertainment, our business as ministers of the gospel, and the despised people we represented; for we were determined to stay with no person without they fully understood who we were, as we really felt that we had rather lay out of doors or go hungry than eat with a man who would not entertain a Latter-day Saint.

“June 26.—We arrived about noon at Caneadea township, when we gave out an appointment for five o'clock in the evening, and circulated it through the medium of the school children. The school house was large and commodious. Many came to hear, and among the rest a Universalist priest named John Sanford. He opposed us, and I answered him in his speeches, at the last of which he left the house in a rage. We then gave notice of two meetings the next Sabbath, one at Belfast and the other at the school house where we then were. We thought we were doing well for the first debate. It was my birthday, I being eighteen years old. * * *

“On our way we called at several places for dinner and were refused. At the home of Mr. Thatcher, near Andover corners, on asking for refreshment, they declared they had no bread and nothing cooked in the house, and were too busy to bake bread for us. They afterwards reported that they had plenty of bread, but they would not give it to Mormons. About six weeks after this we preached, in that neighborhood, and on passing by the house in company with Mr. Frederick Pendleton, who had heard them tell all the circumstances of turning the Mormon preachers away empty, when they had bread enough, he exclaimed to a bystander: ‘Thatcher’s folks turned away the boys with the excuse that they had no bread when they had plenty, and God Almighty has sent a frost and destroyed all their corn, so they’ll have no bread next year, sure enough!’ (We being so young were known to that country by the name of the ‘Mormon boys’). The fact was that a streak of frost, about a quarter of a mile wide, had completely killed all the corn and other grain on Thatcher’s farm, leaving the rest of the neighborhood untouched. * * *

“There was in Greenwood a small branch of the Church, built up by Elders David Foot and Josiah Richardson, who resided there; we labored with them for some time. We preached in Woodhall, Jasper, Canisteo, Addison, Andover and other places in the neighborhood. We preached in public and in private by the fireside, and baptized eight, notwithstanding we met with considerable opposition from a number of Methodists. The first persons I baptized were Joseph Lish and wife. A Methodist preacher, named Bell, proffered to exchange my license for a Methodist elder’s license, declaring himself fully authorized by his brethren to do so; after which I gave him a lesson on the difference between a minister of Jesus Christ and a servant of the devil preaching for lucre and popularity, which I presume he will re-

member in the day of the resurrection; he took great pains, in connection with his brethren, to circulate false reports to injure us. * * *

“We lived a considerable of our time with Brothers John P. Barnard and Moses Clawson, and were kindly entertained in the valley of the Canisteo River by Nathan Stephens and M. Helmer, of Addison. * * * At Woodhall, Brother McMines and family were baptized, and several persons about the neighborhood were very hostile. A young man named Rosier was taken violently ill with fever, his friends sent for a doctor, who dosed him with medicine, then gave him up to die; he being a member of the Church, sent for Brother Lyman Smith and myself. The rumor was immediately circulated in the neighborhood that the Mormon Elders were going to heal him; when we reached the house we found many of the neighbors had gathered together to see the miracle or ridicule our failure. We had asked the Lord, in a secret place, to direct us; when we entered the sick man's room, we bowed down on our knees and both of us prayed for his restoration. We felt much oppressed by the spirit of the wicked people who filled the house. We then laid our hands upon him and rebuked the fever in the name of the Lord Jesus Christ; he was immediately healed. The people were astonished; some said the devil healed him, for the Lord did not do such things in our day; others said the young man was cheating the people and others said those boys understood magic.”

Shortly after this, Brother George A. was taken sick with fever and ague while at the house of Richard More, a member of the Church, who, not having faith enough to gather to Zion, had remained in Irelandville, N. Y. He was one of those “purity people” who believed that God would not suffer one of His servants to be disabled only as punishment for sins. He therefore constantly chided Brother George A. for his wickedness, and made it so uncomfortable for him that he proceeded upon his journey before he was restored, traveling twenty-seven miles to Horseheads, where he met Elder Evan M. Greene, at the house of Mr. Kent, his father-in-law. Continuing their journey eastward, they reached Urbana. “On entering the village in the evening, we called at the principal hotel and asked to remain all night, telling the landlord we were ministers of the gospel, and traveling without purse or scrip. We wished to preach to the people. He said that he would keep anything in the Almighty's world but a d—d priest, for they were the worst nuisances that were in the country; it cost more to support the priests than it did our government. I told him he was neither a gentleman nor republican, and that he was a disgrace to the mother that bore him; that his father would be ashamed of him, if he ever had one; that he neither possessed good breeding nor manners, nor the first elements of common decency. He replied: ‘I do not believe a man knows

anything in the world only what nature teaches him.' I answered him by saying: 'I do not believe that nature has ever taught you the first principle, at least. it has failed to teach you how to treat strangers.' He replied: 'Would you feel as well towards me if you lay in the streets to-night as if I entertained you?' I asked: 'What would nature teach you about that?' 'Walk into the parlor,' says he, 'gentlemen, you are welcome. If you had come an hour earlier, I would have had the school-house full for you to preach in.' * * *

"I went to preach at the school house, near Verona village. About forty came to meeting, but as there were no ladies present and but two candles in the room, it looked suspicious. When I had done preaching, I informed the congregation that I had no money and wished to stay with some gentleman all night. When I dismissed the meeting the congregation gathered around me. A tall gentleman—a ruling elder among the Presbyterians—said: 'I will entertain you, sir, overnight, as a stranger, but understand me distinctly, I will not keep you as a religious teacher.' 'Thank you, Sir,' said I; I do not wish to stay with you; I wish to stay with a gentleman.' Upon that a Methodist commenced to dispute with me about baptism by immersion. A Presbyterian undertook to aid him in the argument; a close communion Baptist chimed in, and said they would all go to hell if they were not baptized. A Universalist replied: 'Your hell is a humbug,' and began to chide the Baptist, Methodist and Presbyterian for believing in eternal damnation at all. I was enjoying the scene, when I observed the Presbyterian elder whispering to a good man in the room, and casting a glance at me, he blew out the only remaining light. The party rushed for the door, but I quietly retired to the back part of the room and waited a few minutes. As I passed out of the door, a Mr. Allen, a young man and stranger to me, said: 'Mr. Smith, they are all gone, will you go home and stay with me; they said you had slipped out of the house, but I watched and knew you had not, but I did not tell them.'

"I visited the Verona Springs. I called upon Mr. Joseph Warren the leader of a new society called 'Perfectionists,' who professed to be Jesus Christ's own brother, and said he could not sin, that he had not committed a sin for eighteen months. He had been a Presbyterian minister, possessed a liberal education and large fortune. We preached the gospel to him, but it was seed sown by the wayside. * * *

"We commenced our return home traveling and preaching by the way, publicly and privately as we could get opportunity, enduring many a scoff from the people we were striving to benefit. Near Montezuma we learned that Elders Jedediah M. Grant and Harvey Stanley had been preaching in the neighborhood and had built up a branch on Sullivan's Island; as it was in our way we visited them and attended several meetings with them. At one of these a Baptist deacon furnished a pop gun and ammunition,

which he passed in through the window to a man, who fired pop gun wads of tow at me all the time I was preaching. He was an excellent shot with a pop gun; the most of the wads hit me in the face; I caught several of them in my hand. Many of the audience were tickled, but some of them paid good attention. I finished my discourse without noticing the insult. * * *

“After encouraging the saints and bearing testimony to the world, we left for Kirtland, to spend the winter in the School of the Prophets. My shoes which Brother Brigham Young gave me when I started on my mission, were worn out, and Brother Sherman Brown gave me another pair. There had just been a flood which had destroyed many bridges in the country; this subjected us to great annoyance in traveling and increased the distances we had to walk, but we continued preaching by the way till we reached Rushford, where we stopped with Brother Frazer Eaton and rested. * * * We walked ten miles the next morning and stopped for breakfast, accidentally, at the house of a Latter-day Saint, who recognized us as traveling elders, and made us welcome. My feet were very sore; I had blisters on all my toes and one on the ball of each foot and one of my heels was a complete blister. Brother William Tinney and Brother Murdock collected a congregation and we preached in the evening. In the morning, I proposed to Lyman Smith to rest till my feet got well. ‘He replied: ‘I wish that little blister was on my heel, I could walk with it.’ Being two years older than myself, I regarded him as my senior, and seeing his anxiety to get home, I told him if he would take all the money we both had and go directly to the Lake, it would be sufficient to pay his passage to Fairport, and in two days he would be at home, and I would wait till I got recruited, then I would preach my way home at my leisure; but he refused to separate from me, so I picked up our trunk and said let us be walking. The first tavern I came to, I purchased half a pint of rum and poured it into my shoes; this at first made my blisters smart, but soon relieved them of pain. I repeated this application twice during the day, and traveled twenty-seven miles.

“In five days we were in Kirtland, making the distance of about one hundred and sixty miles, though Brother Lyman gave out, so that I had to carry our trunk most of the time for the last three days. I soon learned the secret of his hurry: in two days after his arrival, he was married to my fair cousin, Clarissa Lyman, on the day he had promised previous to his starting on his mission. My feet suffered so severely on this trip that all my toe nails, except two, came off. We arrived home November 2nd, 1835, and was welcomed by President Joseph Smith, the Prophet. We had traveled on foot eighteen hundred and fifty miles, held seventy-five meetings and baptized eight persons and conversed with and bore testimony to everybody with whom we had an opportunity.”

(TO BE CONTINUED).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 11, 1919.

EDITORIAL.

MINISTRY OF ANGELS AND SPIRITS.

SINCE the distinguished Sir Oliver Lodge and Dr. A. Conan Doyle gave adherence to Spiritualism the cult has gained, apparently, many converts throughout Great Britain. We are frequently apprised of their presence and activity, and some Latter-day Saints, having friends and relatives interested in the phenomena of Spiritualism, are often asked concerning our views upon them.

That there are in modern times, as in previous ages, manifestations from the invisible world of spirits is established upon unimpeachable testimony. The visitation of angels, and spirits sent from the presence of God, bearing messages of vital significance to mankind has preceded every dispensation of the gospel ordained by heaven. It accounts for the origin and present existence of the Church of Jesus Christ of Latter-day Saints upon the earth.

These messengers came as angels, being commissioned by the Father and having authority to reveal principles and restore the keys, by which the Church should be established and the work of the Lord promulgated among men.

The angels are of the same race as men. They are, in fact, men, each having his personality and intelligence, by which to make himself and his mission to whomsoever he is sent known and perfectly understood. Of such were the angels seen by John the Revelator, and he most clearly defines them in the eighth and ninth verses of the last chapter of Revelations:

“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”

The prophets and apostles of old, whose earthly ministry is recorded in the Bible and the Book of Mormon, came to Joseph Smith, as angels, each with the particular message committed to him by God and for a definite purpose, the sum of which is the revelation of the gospel in its perfection and the restoration of the priesthood for the work of the Lord in this Dispensation of the Fulness of Times.

In such spiritual ministry as this there is authority, dignity, and

light and truth; there is certainty, clearness and consequences that are of the utmost importance, traceable to an intelligent and responsible source, even to God Himself.

These angels are usually resurrected or translated beings, and may appear to men in their glory, or they can come in the form and appearance of other men. They can also be present without being visible to mortals. What an unspeakable blessing is the authorized ministry of such angels to mortal man!

There is another class of ministers from the unseen world to men. They are the spirits of persons who have departed this life and have not yet been resurrected from the dead. Among these are all sorts and conditions, as various as among the living; good and bad.

Of the good, there are those holding the priesthood, having a knowledge of the gospel, and capable of ministering to the heirs of salvation in this world and in the world of spirits to those unto whom the gospel must be preached, and for whom the living are baptized, "that they may live according to God in the spirit, and be judged according to men in the flesh." Such disembodied spirits, when permitted to appear to men, do so in their glory. They cannot appear otherwise than in a light and brightness above the brightness of the sun. They are truly ministers of light and truth, there is no darkness nor mystery about them. Of evil spirits, whether they be Satan and his hosts who have never had mortal bodies, or the spirits of evil men become subject to such through wickedness, their appearance to men will be in darkness, greater or less, even though they sometimes affect to be angels of light and attempt to pass as such. They are deceivers, whose ministry is of the Devil. The Prophet Joseph Smith had revealed to him the means by which the angels and spirits appearing to men should become known in their true character. The revelation is in Section 129 of the Doctrine and Covenants, and reads as follows:

"There are two kinds of beings in heaven—viz., angels who are resurrected personages, having bodies of flesh and bones.

"For instance, Jesus said, 'Handle me and see, for a spirit hath not flesh and bones, as ye see me have.'

"2nd. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory.

"When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you.

"If he be an angel, he will do so, and you will feel his hand.

"If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear.

"Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

"If it be the Devil as an angel of light, when you ask him to

shake hands, he will offer you his hand, and you will not feel anything: you may therefore detect him.

“These are three grand keys whereby you may know whether any administration is from God.”

It being thus seen that men may be in communication with angels and spirits of the invisible world, the sensible thing for intelligent mortals is to decide upon the kind they will entertain or seek or become subservient to.

No better rule need be observed than that which governs intelligent people in the choice of associates and means of enlightenment in mortal life. If we desire that which is true and right, good, ennobling, really helpful, and of use, we go to our superiors—to those who are capable of ministering to us because of their knowledge, wisdom and power, and we thereby grow in grace and understanding.

If we have only motives of curiosity, sinful indulgence and transitory pleasure, we are apt to seek communion with irresponsible spirits, and may find them to our hurt. It is not reasonable, nor natural for an intelligent man having a body and a spirit to surrender either to the control of an inferior body or spirit. He is equal to any other and owes allegiance to none but God. It is condescension to let a less enlightened spirit than his own control him; it is wickedness and folly to let Lucifer and his followers take possession of his body and dominate his spirit. It is within his power, as it is his right, when ordained of the Lord, to command such, “Get thee behind me, Satan,” and they must obey. If he is so lost to the propriety of precedence and power that, rather than seek it as the Lord has commanded, he prefers going into a trance, or to employ a servile medium to conjure up inferior spiritual beings, that he would not deign to recognize in life, he must not complain if he is imposed upon by that sort, or is tricked by those who cater to such for hire.

Latter-day Saints, judge the spirits as you do men, by their character and their works. Angels and the spirits of just men made perfect will not be found in dark cabinets, nor back rooms with the lights turned low, nor in brothels and tap-rooms. They are not at the behest of soothsayers and witches. Neither are they attendants at the seances of infidel unbelievers whose “scientific” egotism means more to them than the worship of God—who make a practice of denying God and of trying to account for matter and things without acknowledging Him. From all such turn away. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.”

The Father and the Son appeared in the most glorious vision of all time, in response to the prayer of Joseph Smith, when he was led to ask in faith by that very scriptural assurance.

J. F. W.

MODERN SPIRITUALISM.

BY CALVIN S. SMITH, in the *Improvement Era*.

ON May 29th, 1919, I heard an exposition of Spiritualism by Sir Arthur Conan Doyle, at Manchester, England, who explained his conversion to Spiritualism from materialism. He then gave proofs with respect to Spiritualism and explained his views.

They believe that the possibility of communicating with the dead by means of mediums is an established and scientifically proved fact. Sir Conan Doyle referred to Crookes, Flammarion, Judge Edmonds, of the U. S. Supreme Court, and Russel Wallace. He told of some of his own personal experiences, with his own son.

The Spiritualists believe that evidence that could not be explained away, in any other way than by spiritualistic conceptions, prove the existence of spirits and the power of the medium to control them. For instance, a scale on a concrete base and under a glass case with a one pound weight on one side was balanced through the efforts of a medium. The pendulum of a clock on a concrete base and under a glass was made to swing by a medium. Reliable witnesses testified to it, and mediums were ready to duplicate this feat. Reliable witnesses were ready to testify that they had seen a medium rise from the floor. They had also seen the medium cross the street in the air. That these things could be demonstrated was the claim of Sir Arthur.

He claimed that the remarkable sameness of testimony of all the mediums was one evidence of the truth of their claims to communicate with the dead. Of course mediums are not always successful, and spirits being good, bad and indifferent, as are men, gave varying and vexing answers.

Sir Arthur said that the Spiritualists have gained the following information from the dead:

The spirits are etheric bodies. These etheric bodies seem as substantial to them as our mortal bodies do to us.

The etherial body is the exact counterpart or image of the mortal or physical body, but tends to develop to maturity if it is the spirit of a child; and it resumes some youth in the old. A mother would not recognize her young child, but the child would recognize its mother.

Sex love exists beyond the grave.

The spirits do not distinguish between religions, but debate the subject of incarnation or the resurrection and resumption of a mortal body.

There were good and bad spirits. It may be dangerous to meddle with spirits because they might mislead you. He himself had been benefited by his experience and had been converted to spiritualism from materialism.

The object of Spiritualism was spirituality. Spirituality might be summed up as unselfishness.

The Latter-day Saints believe in the possibility of communicating with departed spirits and they may be good or bad. A test for distinguishing them has been given in the Doctrine and Covenants, Sec. 50, verses 30-35, page 201. The Saints are promised the power of control over these spirits. The Church does not have professional mediums or anything like them, but there have been instances testified of, of communication with the departed through dreams or vision. As a general thing the Church relies on its leaders for more sure and safe guidance than is to be obtained by individuals from individuals. They believe in going to the Source of light.

The Latter-day Saints are not surprised at the performance of miracles. "God moves in a mysterious way his wonders to perform" is true only because we are ignorant of the natural laws and processes by which He works. If the gospel is true, it is not surprising that mediums are accomplishing weird, uncanny, mysterious things by means of the false spiritual agencies under their control.

In a sense the Latter-day Saint, is a materialist. He believes that spirit is material, whether or not it be ether or etheric he may not know. Body and Spirit together are the soul—Doc. and Cov. sec. 88, verse 15. Material cannot be created or destroyed, but may be changed in form. He believes that the spirit is the counterpart of the body. Instances have been related where the spirit has returned after leaving the body. He believes in eternal growth of spirit. He believes that spirits work and play and live and learn; they also love and hate in the next world. He believes that the gospel is being preached to the spirits, and is not surprised that they debate the incarnation. In this sense the spiritualist is a materialist.

On the subject of incarnation the Latter-day Saint believes that he is in a position to give the spirits some information. Also he may enlighten the Spiritualist.

One of the Latter-day Saints' most precious doctrines is the eternity of the marriage covenant and the duration of sex love in the spirit world as is evidenced in the song, "O my Father."

His conception of God is a perfect man, and his ideal is to be like God. "Be ye, therefore, perfect as your Father in heaven is perfect."

It is a striking thing that scientific spiritualism corresponds with our views in so many things. The fact that it so appears, shows that it is learning something. Is the hand of God in it to prepare the people of the world for the Church of Jesus Christ of Latter-day Saints, and is He using science and scientists and clairvoyants as His agents, or is Satan devising a scheme to deceive the very elect?

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held August 31st, 1919, in the Handsworth Chapel. There were in attendance: President George Albert Smith of the European mission; Elders John E. Cottam and Junius F. Wells of the Liverpool office; President E. Henry Clarke of the Birmingham conference, and Elders Charles W. Hatch, James M. Widdowson, Joseph A. Marquiss; Caroline J. Hatch, and Esther M. Gittins.

The morning session convened at 10:30 a. m. Invocation by Brother George Hunter. Sacrament gem recited by Sister Dora W. Green. Sacrament administered by Brothers John M. Josephs, and Albert Field, Sr., assisted by Brothers Bernard Green, and Albert Field, Jr. An appropriate program was rendered by the children and the Handsworth choir.

Elder Junius F. Wells, the first speaker, dwelt briefly upon the first principles of the gospel. He clearly emphasized the fact that Mormonism is pure Christianity.

Elder James M. Widdowson spoke briefly upon the apostasy and restoration of the gospel, with the authority to officiate in its ordinances, and the necessity of living its principles to gain eternal life.

President George Albert Smith, the concluding speaker, remarked that people should understand the fundamental principles of the gospel before they enter into the fold of Christ by baptism. He spoke upon the necessity of being obedient to and sustaining those in authority over us; he related, by means of a descriptive illustration, and profoundly emphasized the necessity of trust in the Lord.

Benediction by Arthur Dix.

Afternoon session: Prayer by Brother Frederick J. Barbour.

President George Albert Smith presented the names of the general and conference authorities of the Church, which were unanimously sustained. President E. Henry Clarke was honorably released as president of the Birmingham conference, and Elder Charles W. Hatch appointed in his stead.

Elder Joseph A. Marquiss was the first speaker. He related how the Book of Mormon came forth.

Handsworth choir rendered an anthem, "Praise and prayer."

Next speaker, Elder John E. Cottam, who illustrated how medicine is necessary for the sick in order to comply with the laws of nature; also it is necessary for all mankind to accept the gospel, to gain eternal life. He also made brief remarks upon the reign of Christ, the apostasy, and restoration of the gospel through the Prophet Joseph Smith.

Sister Esther M. Gittins spoke upon the first principles as the keynote of heaven, and remarked upon the necessity of complying with the ordinance of baptism, to enter into the kingdom of heaven.

Sister Caroline J. Hatch next addressed the assembly. She said, "I am happy to be here in the work of the Lord with my husband. The Lord has already blessed me, for during the eleven weeks of my mission I have had four hundred and sixty-nine gospel conversations. Many of these people, to whom I have borne my testimony, do not know how near they are to conversion. For example, one lady said to me, 'Last winter I was near death's door with the influenza. Already two of our number had been carried out in their coffins. While in this low condition I had a vision of beautiful mountains. Some were blue and some were gray. Jesus was there. Many times I would try to climb to Him and then I would slide backwards; eventually I drew near to Him.' When she told me this I could only think of our beautiful Rocky Mountains and Zion, for Jesus is there. Others have said to me, 'Come in. I remember your elders, I would like to know more.' I desire the Spirit of the Lord to help me guide the efforts of these people, that they may receive the truth."

President George Albert Smith was the concluding speaker. He dwelt a little upon the missionaries sent out to preach the gospel without pay. He also spoke upon baptism, and related an incident at an old Church in Italy, where sprinkling had been introduced instead of immersion as the form divinely ordained of Jesus Christ. He said the baptismal font which had been formerly used for immersions was covered over and its use discontinued, when sprinkling was introduced as the proper form of baptism. Bore strong testimony of the gospel.

Benediction by Elder James M. Widdowson.

A baptismal and confirmation service was held immediately after the afternoon session. Seven were baptized.

The evening session: Prayer by Brother John B. Ward.

President E. Henry Clarke was the first speaker. He spoke upon his mission, and some of his interesting experiences as a missionary. He concluded by thanking the saints for their goodness and hospitality, extended to him while upon his mission.

Elder Charles W. Hatch said he felt very humble in being called upon to preside over the Birmingham conference. He spoke upon the necessity of having prophets, seers, and revelators in the Church of Jesus Christ.

An anthem was rendered by the choir, "Daughter of Zion."

Elder Junius F. Wells remarked on the excellence of the anthem as it was rendered. He referred to the life of Professor George Careless, who conducts the Salt Lake Temple choir, and how he became a member of the Church in England. Spoke upon the revelations and prophecies of Joseph Smith, all of which have been or are being fulfilled to the very letter. Bore testimony to the divinity of the gospel.

Sister Lizzie Bennett sang, "The Holy City."

President George Albert Smith spoke upon the Peace Treaty

and the League of Nations, observing that not a mention of God occurred in either. Said although the world war has ceased, the nations still give no reverence to God, and also remarked, by contrast, how Washington called his troops together in prayer before going into war, and how he gained the victory by reverence to and trust in God. He also stated that the Central Countries expelled the servants of Jesus Christ, and had come to destruction. He quoted latter-day revelations of plagues, pestilence, and even utter destruction, which would come to the people of the world, if they repent not of their transgressions. He told of a prominent American who admired the physique and principles of the Mormon people, but said he did not believe in Mormonism. Upon being asked how he knew he did not believe in Mormonism, he could not answer. After getting a clear conception of its doctrines his views upon the subject were completely changed. This is the cause of all of our trouble. The people of the world do not know nor understand the principles of Mormonism. President Smith impressed the saints to warn their neighbors that the second coming of the Lord Jesus Christ is close at hand. Prepare and do your part that it may be said to you: "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

All had a very enjoyable time, and the many strangers present were apparently well pleased.

E. HENRY CLARKE.

FROM THE MISSION FIELD.

Priesthood Meetings.—August 29th, 1919, at Deseret, the London conference held a general priesthood meeting, nine branches being represented. The following important items were up for discussion: "How to do effective tracting"; "How to sell Books of Mormon and pamphlets"; "Efficient branch teaching"; "The value of open air meetings," and instructions were given. The meeting lasted two and a half hours, and the brethren went away resolved to put forth greater efforts in the future.

Baptisms.—There was a baptismal service at Durham House, Liverpool, August 31st, 1919, when four converts were baptized by Elder Thomas M. Wheeler, and confirmed by Elders Toft, Ravenscroft, and Wheeler.

On Sunday, August 24th, 1919, a baptismal service was held in the Latter-day Saints' Sheffield Church, when one soul was baptized by Elder James R. Bargh, and confirmed by President George Albert Smith.

Branch Conference.—The Brighton branch conference was held

Sunday, August 31st, 1919. President James Gunn McKay and wife were present. Three meetings were held: Sunday-school, priesthood, and sacrament. The Church authorities were presented and sustained. Two sisters, Rose Ada Rook and Elsie May Grayston, were called and set apart as missionaries. The songs, talks and prayers were greatly appreciated. Brother William J. Grayston provided refreshments at the close of the meetings. It was an occasion of rejoicing and good feeling.

District Meeting.—On Sunday, August 24th, 1919, the St. Albans and Luton branches met in district meeting at Luton. President James Gunn McKay, Anna O. McKay, and lady missionaries Edith Seach, Mary Osborn, Ellen M. Barrows, and Zella McCready were present. The first session was devoted to Sunday-school work and sustaining the Church authorities. All classes of schools rendered their parts exceptionally well. The priesthood meeting was one of encouragement and instruction. At the evening session the hall was full, and strangers were in the audience. The Spirit of the Lord was present. It was the largest meeting held in the district for years. Peace and encouragement were characteristics of the meeting.

Lady Missionaries' Convention.—A lady missionaries' convention for the London conference was held at Deseret, London, August 30th, 1919. Sisters came from as far as Portsmouth to attend the convention. President James Gunn McKay amplified instructions. Elder Ernest H. Kearl spoke on how to sell books and pamphlets, saying that certain elders were selling as many as thirty pamphlets a day; Elder André K. Anastasiou, how to obtain the spirit and do missionary work; Sister Anna O. McKay spoke upon how to follow up and improve friendships made with people at the doors; after which the convention was open for general discussion, and opportunity given to ask questions. At the close each sister bore testimony. A very beautiful and peaceful spirit was manifested in the convention. Two sisters were honorably released on account of ill-health. Every lady missionary left the convention fully determined to do her best in the service of the Lord.

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